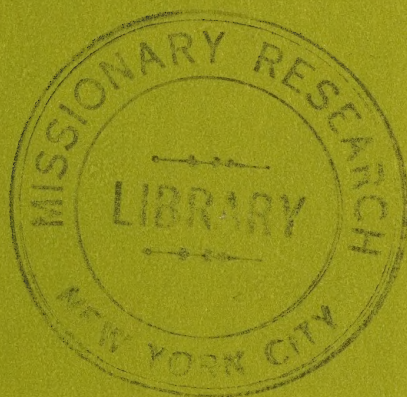


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India

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# ON THIS WE BUILD IN INDIA



By RUTH URE Warren



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**ON THIS**

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**WE BUILD**

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**IN INDIA**


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*By*  
Ruth Ure

*Price Ten Cents*

THE BOARD OF FOREIGN MISSIONS  
of the Presbyterian Church in the United States of America  
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*"We shall build on!  
On through the cynic's scorning,  
On through the coward's warning,  
On through the cheat's suborning.*

*"We shall build on!  
Firm on the Rock of Ages,  
City of saints and sages.  
Pray while the tempest rages.  
We shall build on!*

*"Christ, though our hands be bleeding,  
Fierce though our flesh be pleading,  
Still let me see Thee leading,  
Let me build on!"*

G. A. STUDDERT-KENNEDY\*

\*Quoted from 1000 QUOTABLE POEMS, compiled by Thomas Curtis Clark. Used by permission of Willett, Clark and Company.





# INDIA



## P R O L O G U E

### ABRAHAM J. THOTTUNGAL

CHRISTIANITY is not new to India. It reached India very early in the Christian Era. Its rapid expansion, however, began only about a hundred years ago—some time after the coming of the Protestant missions. Christian missions have been the pioneers in the fields of modern education and medicine. They have helped to create a consciousness of grave social evils, resulting in indigenous reform movements. Thus at a time when Indian culture was sterile and unable to carry out in practice the ideals enshrined in its ancient literature this new way of life proved to be a powerful spiritual ferment and stimulus.

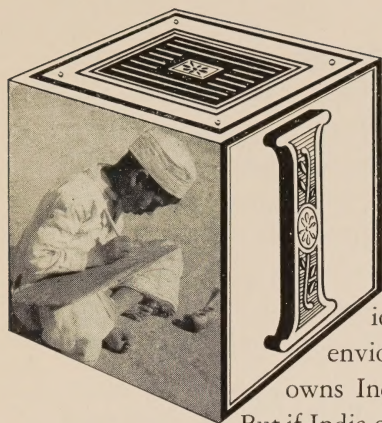
During the last hundred years the Christian community in India has been growing rapidly and steadily. It has today over eight million in its fold. Yet it has very little of what is distinctly Indian. It has not developed a theology, liturgy, or polity of its own, though some beginnings have been made in that direction. It has, however, made certain noteworthy contributions. In the field of church union it leads most of the "older" churches. The churches of the West are watching with keen interest the progress and outcome of the South India Union scheme. The very term, "Rural Reconstruction," now recognized as the stimulus and dynamic of enlightened missions the world around, was coined by an Indian Christian. The *ashram* is distinctly an Indian institution embodying the educational ideals for complete physical, mental, and spiritual development.

I believe that Indian Christian scholars, with their rich spiritual heri-

tage, will express and interpret the gospel in indigenous forms, which will form a corrective or even a check to certain types of Western Christian thinking. One may recall here the striking observation of the well-known scholar, the late Dr. Westcott, that the ideal commentary on the Gospel according to St. John would in all probability be written by an Indian Christian scholar, because Indian Christianity had in its religious background so much that would enable him to understand the fundamental message of the Fourth Gospel. One cannot read the Marathi hymns of the late Narayan Vaman Tilak without feeling that he had entered more deeply than most Christians of Western countries into the spiritual secret of the Johannine truth of union with God through Christ by the help of the Holy Spirit. In fact one may look forward in India to a renaissance of Christianity as the result of a sympathetic presentation of the evangelical message of Jesus.

The full contribution of the Indian Christian community will come only from an independent Christian community freed from the inhibitions and fears of ecclesiastical, cultural, economic, and political imperialisms.





# ON THIS WE BUILD IN INDIA

R U T H U R E

INCREASINGLY THE WORLD turns anxious eyes upon India. They used to be envious eyes—perhaps they still are, for who owns India owns coveted position and power.

But if India owns herself, as well-founded assurances plus her own determination promise, if India owns herself, what then? Which way will she throw her weight, the tremendous weight of one-fifth of the population of the globe? Can she surmount her problems? And all lesser queries aside, will she become a force for righteousness? Or is the prophecy true that she will constitute a "major obstacle to any world peace for at least a half century?"

It is hard to wear bi-focals when one looks at India. Near at hand one sees stark famine just now; or civil disobedience involving riots and arson and murder, involving also military violence and mass imprisonments; or 88 per cent illiteracy; or an average expectation of life of twenty-seven years; or the two thousand lepers who beg on the streets of one capital city!

It is near-sightedness to see only the problems which cry for immediate solution. But the fact that India is now only three days from New York by stratosphere and is expected to be thirty-two hours distant in postwar air service demands that we realistically use that lens. So does the remembrance that God is concerned with the death of a sparrow. Through the far-sighted lens one sees an ancient and noble land, home of the sages who gave us our numerical system, who produced rust-resistant iron fifteen centuries before America was discovered, emerging from a dark period now

and ready to join in the leadership of Asia and of the world. One recognizes the latent power of India under the providence of God. It is this that disturbs the nations of the world—a giantess rubs her eyes and they do not know whether she will waste her strength and theirs in internal strife, a focal point for war; or whether strong and integrated she will rise up to threaten others, racially, politically, economically. At the same time she, I believe, waits for offers of genuine friendship and co-operation, hurt that others do not trust her, eager to make a constructive contribution to the family of nations.

The Christian looking at India sees all these things and is concerned as a world citizen. But he is far more concerned over what he sees when he tries to share the viewpoint of God. India has yet 380 million souls to be evangelized; a bare 8 million out of 388 million are now Christian, both Protestant and Roman Catholic. "About 27,000 people die every day in India without Christ. Well over 600,000 villages do not have one Christian in them. There is an average of only nine missionaries to every million people; there are less than 1000 places where missionaries are resident, and 500 Indian states with no resident missionary." India seeks God, by many and arduous ways, and God seeks India; and the search can end only in the one Mediator, Jesus Christ. He redeems individuals; He recreates the social order. India may find working solutions to her communal problem, her caste differences, her apathetic poverty, her current temptation to hate—threats internal and external. Other nations have found such solutions; that is why humanity lives at its present level. God's way is a different way. In Christ alone can India's difficulties really be met; where else is there sufficient and sustained empowering for loving one's enemy, for welding of all groups into one fellowship, for prompting service which counts not the cost? Dare we let India face the day of her power with only lesser solutions at her command? When nations are "crowding to be born" it is safe only if

"they baptize their *spirits* in its light," the light of the Cross.

And so we come to Christian missions, which have a proud history of being the first to reach out to the seventy million Untouchables, to minister to the handicapped in body and mind, to tackle the prevalent hunger, as well as of offering to the finest of India's sons and daughters new visions and opportunities. India has deeply appreciated the gift of Christian service. But now with strong winds of nationalism abroad missions have become suspect—only in certain circles, but these are the vocal circles. They voice an antipathy to all things Western, including the religion of the conqueror and the institution which embodies it. They fear that Christians, foreign and national, are imperialists. Many Indian church leaders are proving themselves patriots, but extreme nationalists cannot appreciate either the pleas for a spirit of reconciliation which have been the considered voice of the church nor the essential ecumenicity of Christians. These obstacles are reinforced by rooted dislike for a change of religion, involving as that does political repercussions as well as implied rejection of the Indian heritage. Perhaps for these very reasons there has come a resurgence of India's more ancient faiths: new social service, new educational approach in both orthodox and liberal Hinduism, and these plus new missionary zeal on the part of Islam and Sikhism. And this is to the good; gladly the church will co-operate with those of other faiths who seek to better life, though she notes with grave concern many tendencies against religious freedom in India and knows that she may be among minorities facing severe discrimination in the future.

This opposition from some quarters is yet balanced by appreciation from many others. The Christian mission has no cause for discouragement. But expression of opinion from both within and without its ranks indicates that it may well test its vitality by three measurements: are its services germane to Indian life, is its leadership increasingly Indian, is its emphasis evangelistic?



We, American Presbyterians, in line with the urgency of India's need, have assigned about one-fifth of all our foreign force to India. For over a hundred years we have maintained missions there, and undoubtedly that great service in three of the outstanding provinces has helped to create today's challenges. Is it helping now also to meet them? Is it abreast of the times? Is it effective? Is it being used of God to win India to Christ? What actually are we doing today in that land?

### WE SHARE INDIA'S DEVELOPING PROBLEMS

Our missions are influencing India's life at strategic points. The myriad vital problems with which she is grappling have challenged to contribution of funds and specialists for widely divergent types of work. The total picture of our investment there is rather astounding.

1. To find scientific bases for the production of an adequate food supply the Agricultural Institute at Allahabad does a unique job warmly supported by the government. Its last report mentioned the following current projects: experimental work by the Department of Horticulture on fruit products; study by the Biology Department of the life history of beetles and moths which are causing damage to wheat and flour; the development by the Department of Animal Husbandry of a fine herd of dairy buffaloes and selected Indian cattle, goats, sheep, poultry, and bees, the manufacture and sale of agricultural implements; progress in the degree course in Agricultural Engineering recently established in connection with Allahabad University; the publication by the Agronomy Department of a report on farm cost accounting; continued publication of the valuable magazine, *The Allahabad Farmer*; a short course in fruit preservation for special students, another short course in the rural aspects of church life for students of a theological college. Now the Institute feels that the time has come to extend its benefits widely through the provinces with a plan of rural extension centers, touching village life as a whole.

Similar work on a smaller scale goes forward in other stations. Etah specializes in chickens. At the eleven poultry and six goat shows at Shikohabad there were 369 poultry exhibits from 41 villages, brought by 94 exhibitors of whom 85 were Christian, 4 Hindu, and 5 Moslem; there were also 216 goats brought by 107 exhibitors from 21 villages—which proves that interest is personal and practical.

District missionaries everywhere urge by picture and story the principles of good farming, and in the related problem of a trustworthy *water* supply help install pumps and encourage village Christians to profit by such offers as that of the United Provinces Government to provide two-thirds of the cost of a model well.

Now nutrition is to the fore; the excellent book by Mrs. William H. Wiser is being put into several languages for wide sales.

In these several ways we touch upon the need of millions for “daily bread.”

2. An appreciable wave of industrialism has just reached India, brought by the exigencies of war; in its wake is the need for right development of both *industry* and *economics*. Our church has been preparing for this through study of crafts and trades, of cottage industries available for Christians, possible sources of raw materials and markets, the feasibility of the co-operative system. The industrial schools at Saharanpur and Sangli prepare boys for sundry livelihoods, such as motor mechanics, carpenters, tailors, electrical engineers, etc. These surveys and fine schools, a home for widows and a home for the blind, and scores of economic experiments on the part of individual missionaries indicate our concern that man’s labor be both righteous and satisfying.

3. To help raise the index of *health* we maintain eight hospitals and twenty-one dispensaries, one tuberculosis sanatorium, four leprosaria, and have a stake in the training of doctors, both men and women, of nurses, dispensers, and midwives. Miraj is famous, and justly so, for its surgery and for the Christian doctors it has pro-

duced. One of our missionary nurses is now superintendent of the new Training School for Supervisors of Nurses at New Delhi, under the All-India Nurses Association. One of our doctors is editor of the *Christian Medical Journal*.

But the new experiment in medicine is with rural dispensaries. Dr. Marian Moore has been practising rural medicine using Christian homes as centers, attracting crowds around the station wagon to see posters and hear lectures but finding even yet fear of serious treatment, a few professionally fed by village herb doctors and devil chasers. Our hospitals have opened village health centers or have equipped trailers as mobile units; since finance is always a problem these have not been able to flourish uninterruptedly. But they are essentially a right step, since it is the villager who so desperately needs help. Preventive hygiene is a keynote in all rural work; the use of latrines instead of the fields is just one of many sanitary measures being urged.

And now comes the plea for a degree college for Christian medical training of men and women, a union institution at Vellore for all India, with Miraj as a unit in the plan. This is the culmination of all the significant medical mission work of the century; we stand ready to co-operate in the provision of highly trained Indian doctors for the Christian ministry of healing.

4. Problems of the *home and family* are only now emerging into public consciousness. The divergence of Eastern and Western customs, the transitions from the joint family system to individual units as industrialism develops, the education and consequent employment of women—a hundred influences have served to highlight the modern difficulties. A School of Homemaking in connection with the Agricultural Institute trains women leaders in the field. A course at Ewing Christian College, recently outlined by Mrs. W. Stanley Gould in book form for the use of colleges throughout the land, helps students to evaluate home life, to reach basically Christian convictions about debt, marriage customs, budg-



eting the income, etc. Others of our schools are undertaking similar projects. A professor in Forman Christian College has instituted a clinic for the guidance of parents, and village workers follow on with baby shows, house beautiful contests, discussion of the principles of Christian family relationships, insistence upon family worship.

5. In the realm of *education* we continue to be pioneers. Two colleges for men, co-operation in two others for women, in two institutions for theological training and in three for teachers' training, the institution already mentioned for agricultural, industrial, and medical students, five high schools, more than a dozen secondary and primary city schools, and dozens of village primary schools prove that we believe in Christian education. The latest report says that attendance in nearly all the schools has increased, and that never have the mission schools for non-Christians been more popular; Lahore city high school for Hindu-Moslem boys, for instance, has the largest enrollment for thirty years, nearly nine hundred students. The days of civil disobedience not so long ago were tremendously difficult for colleges, for strikes were everywhere and the spirit was abroad that agitation should replace study. But Christian institutions came through remarkably well and may thankfully look back to that period with the discerning comment from Vengurla High School: "If this crisis does not call out opposition to us as a mission, we may feel some assurance that we are recognized as real helpers of India."

But the pioneering significance of our schools is in their leadership in the new educational trends. *a.* Rural education: Moga is famous all over India for training village teachers with special emphasis on the project method, on the dignity of labor, on community welfare, and lately on adult education. *b.* Study of individual aptitudes: Kodoli tests all pupils with a view to vocational guidance; other schools are standardizing intelligence tests. *c.* Hand-crafts: Our schools, in line with educational policy throughout the

country, are increasingly using handwork as a medium of training, in the attempt to make education more practical and to help prepare pupils for the certain industrialization of India in the next generation. *d.* Coeducation: As rapidly as possible in a land which still half believes in purdah, coeducation is being established, even beyond the primary level. Usually a few girls are to be found in the boys' schools at every level, but the goal is true coeducation. *e.* Curriculum building: Mrs. Arthur E. Harper has been an important member of the committee in the Punjab to revise government curricula for the entire province. Dr. Sam Higginbottom serves as chairman of the Curriculum Committee for the United Provinces. Our schools become experimental stations as India strives to overcome the dead weight of education by examination and to establish education for life.

Now a great new plan is afoot to amalgamate all our Punjab mission schools for Christian pupils into one interdenominational central Christian school, with bifurcation of academic and craft training, a truly model and progressive school from kindergarten through teacher training, and all with a rural bias.

Schools alone will never meet the need, for India's percentage of illiteracy is appalling, 88 out of every 100 unable to read and write! In the literacy campaigns sweeping the country each of our three missions has had an influential part, in preparing charts, training teachers, organizing drives, and maintaining adult classes. To illustrate the last point, in Kodoli the "teacher-evangelist" is expected to spend as much time with adults and young people as with the children in the day school, and to hold a night school for reading classes and for a worship service.

Once educated, folks must read; so circulating libraries and public reading rooms are being provided, some specifically for Christians and some to offer to non-Christians access to books explaining the relation of the gospel to daily life. Scores of books are needed which are not yet written; here is an undeveloped opportunity.

6. The unprecedented problems brought by the *war* have heavily taxed our missions. To train recruits for the technical services in the army, the government is using the two industrial schools, paying well but upsetting routine. Groups of two hundred cadets were sent to Forman Christian College for brief courses, of which the college staff taught English, current events, and world history—an unprecedented chance to influence thought patterns.

Religious care of Christian troops lagged badly at first; local churches shared their pastors with the camps. Now several workers from our ranks are serving as chaplains, and four of our missionaries have been on war service with the Y.M.C.A. On the other hand, when Karen Christian troops from Burma were stationed in Hoshiarpur they brought deep inspiration to the local congregation. American soldiers and airmen are familiar figures in many missionary homes which have tried to give not only tonic in homesickness but also an insight into India's culture and aspirations.

Large salaries to the armed forces constitute a temptation to the men and to their families in the villages. Instructions in saving and thrift, and plans for organized rehabilitation of the troops upon demobilization are the current challenges to the church to exert contagious leadership.

7. And what shall be said of *social relationships*, of *personality development*, of *rural reconstruction*, of adjustments required by immigration to cities, of a dozen other problems? In many ways we try to find solutions. One of our best contributions is the Christian Opportunity Center for the rural church. The center began its work in 1940, its aim to conduct institutes with a varied program for different groups. The first institute held was for village women; the second was for rural lay leaders. These have been followed by others for nurses, high school girls, normal and Bible training school students, and one for men and women evangelists. In one year sixteen requests for such institutes were received.

Most effective of all are the lives of true Christians. Babu Tulsa



Singh is an example, a convert testifying to the miracle of new vision both spiritual and physical, a village pastor for twenty years, in his old age when Congress feeling ran high he was used to bring about wise counsel and sane decisions that saved the town from difficulties.

And thus by wide variety of investment we prove ourselves friends of India. That is missionary statesmanship, becoming "all things to all men" that we may win some. Never until they accept our friendship and know our genuine concern with all that concerns them will India's millions long for the Christ we represent. But whether it be statesmanship or no, we cannot help it. Here is human need, and those in whom are the compassion and the love of Christ find it impossible to turn aside from any angle of that need. That compulsion is in itself a strong Christian witness, for it is based on a conviction about creation, that in every area of living man is to glorify and enjoy God, which can happen only as God himself is invited into every situation.

### *WE PREACH INDIA'S ONLY SAVIOUR*

The preceding picture is far from an adequate presentation of our work. It is in fact only the outgrowth, the shell if you will. At the heart of our missions is evangelism. The presentation of the claim of Jesus Christ to every individual is inherent in every branch of our work. That is why staffs must be as far as possible Christian. Nineteen out of twenty-three of such a technical staff as the Agricultural Institute are Christian and 59 out of 179 students; stress is laid on daily Bible classes, the Student Christian Movement is encouragingly active, and an evangelist spends his full time among workers on the farm and in nearby villages, so that the Christ whom the institute serves may be not vague and nameless but constantly proclaimed. Within two years in the great Miraj hospital 7,667 Gospels were sold to patients. In the fifteen years of the existence of the school at Nipani 49 Christian and 151 Hindu

children were students; of the 151 Hindus 65 became Christian, 37 while they were still in school and 28 afterward. So the leaven of Bible teaching, of quiet talks, of intercessory prayer can be trusted to work.

Then we have a vast field outside of the institutions, with more than one-fourth of our missionaries in district or city evangelistic work and associated with them hundreds of Indian preachers and Bible women. Part of their responsibility is the building up of the church, but a large proportion of time goes into so-called "direct evangelism." Night programs are put on, as in Fatehgarh district where crowds sit enthralled for an hour and a half, listening to Hindustani victrola records, war news and its interpretation, health lectures with a stereopticon, and finally religious pictures with explanation and appeal. Often, however, slides or moving pictures of the life of Christ take the whole evening and make a very deep impression. Villagers who can relate the gospel in musical form find always responsive audiences. Preaching in market-places, selling of Gospels and tracts at religious festivals, house to house visiting, Bible classes for inquirers, round-table discussions for thinking neighbors, and friendly talks with all one touches—these are the ways our missionaries are being "instant in season, out of season."

They work among *high castes*. The son of a Sikh high priest became a Christian, the son of a wealthy merchant became a Christian, a maharajah became a Christian and renounced his throne—not many great and mighty come, for the cost is dispossession, but some do.

They work among *Moslems*, and again some come. A convert after his baptism went out to testify that every honest Moham-medan must accept Christ, for the gospel is attested by the Koran—a doctrine for which he suffered severe persecution. A Moham-medan father said that whenever he attempted to give his small daughter instruction about the Koran she insisted that it was not

correct, that she had been taught differently about God in the mission school. Even so, that small daughter is still being permitted to come to school. In order that thorough preparation for work with Moslems might be possible, there was started co-operatively the Henry Martyn School of Islamics, now located at Aligarh near the Moslem University, with summer sessions in various hill stations. We furnish its principal, the Rev. Dwight M. Donaldson, Ph.D., D.D., formerly from the Iran Mission.

They work among *outcastes*. The Chamar (leather workers) movement seemed particularly hopeful, and in Jullundur, depressed class headquarters for all Northern India, the missionaries kept in close contact with the leaders (one of whom had worked for many years in Chicago!) as well as holding mass meetings and visiting every Chamar village in the district. The movement veered off to be political rather than spiritual, but harvest is still being reaped in stalwart individuals who come to be baptized. These men are being trained to go back to their people as evangelists.

And always there are the sweepers (members of the sweeper caste), who come now because their relatives are Christian and they have observed what it means. Mixed motives include social and economic benefits, but they have also glimpsed redemption in Christ. In one two-months' camping season over one hundred baptisms took place, just in the ordinary course of visiting villages.

But the most effective evangelism is carried on by the *lay worker*. A handful of elders in one village church are engaged in the hide business and therefore travel widely and as they go they preach and every year new villages are added to their church. Delegates to the great Sialkot Convention march for many miles and wherever they halt they preach.

Evangelistic Week has taken great hold; congregations all over the country go out in bands to sing and preach and sell Bibles. Or less spectacularly, a man prays for his wife and she too joins him in the Christian faith.



So one can report adult baptisms at an average rate of 700 per year. That of course gives no indication of those who are partly, *but not* wholly won. Nor does it show the winning back of apostate groups, such as that in Kamalganj, which as soon as its recanting leader died, about-faced, wiped out all traces of idolatry, and sponsored an enthusiastic school. The work of evangelism is not complete until a group is beyond danger of denial. Nor will it be complete until every individual in India has experienced new birth in Christ, and India has accepted his Lordship. Whether the postwar period will bring that day nearer one dare not prophesy; perhaps India's unrest will allow less opportunity than now; but *today* India is open to the gospel as never before. Evangelism is that which Mahatma Gandhi does not want, failing to understand that it is the whole spring of our being, that the light of the knowledge of the glory of God is revealed in Jesus Christ.

#### WE CO-OPERATE WITH INDIA'S STRENGTHENING CHURCH

Our first missionaries organized a church as soon as there were Christians. In the *United Church of Northern India* there are now ninety-seven churches, united in nine presbyteries and under three synods. Women's presbyterial societies parallel the presbyteries. New churches are constantly being organized, as village congregations grow too large for one pastor. Groups of believers are no longer left unaffiliated with an organized church.

There is a progressive *building program*, with the aim that every congregation should have a place of worship. It may be a handsome stone structure in a city or it may be an adobe platform in a village. Take Rukadi: when a large number of young married people asked for baptism they decided not to walk four miles to the nearest church but to worship in the mission school, a tin shed accommodating seventy. But this collapsed, so they met in a Hindu temple, till the Hindus objected to the presence of women. Then

they met in an abandoned chicken coop. Next they built a low grass building with a roof of native tile, so dark that the preacher had to give the Scripture from memory. Finally they laid a good foundation and secured help for a permanent and worthy church.

There is progress toward *self-support*. City churches have long raised their own budgets; rural churches are beginning to realize this responsibility. In Kasur district the mission grant was annually reduced until it is now a mere pittance, resulting in temporary hardship to the pastors but in new comprehension for the congregations.

Individual churches demonstrate *vitality*. In Sangli, Western India, for instance, the church has a well-rounded alive program. Every Sunday morning at half-past nine the loud gong on the school compound sounds out its invitation to old and young alike to come to the Sunday school, where everyone is made welcome. There are appropriate classes for all, with one English class for those who can use that language. In the afternoon the regular church service is held, with a good attendance of men and women from the Christian community and often a few Hindus or Moslems who come in to hear the message. Midweek services are held regularly and Bible classes are conducted by the church members. Friday evenings the church session conducts neighborhood prayer meetings in the homes of the various members. Bible classes among women have proven of particular interest and in all 106 women have received instructions in Sangli itself and in some six villages of the district. A decided forward step is evidenced by the recent establishment of a church fund for the help of their Christian young men and women of ability who lack the necessary finances for the pursuit of their studies. This project is in its infancy, but it is the hope of the Sangli church that it may be used for the glory of God in future days.

But from one of the North India districts comes this typical cry: "With a grand total of 5,219 Christians, if the many baptized

adults are to be taught and brought to the Lord's Table (only 389 are now communicants), if the many children (978) and some adults are to be taught to read and write, if the flock scattered in 388 villages in a field of approximately 500 square miles is to be shepherded, then there must be more workers."

Outstanding church *leaders* have arisen. The late Dr. Datta was a remarkable principal of the college from which he graduated (Forman Christian College, Lahore), and one of the famous Christians of India. Dr. Malvea has recently become the first Indian principal of Ewing College (Allahabad); he is also president of the India Sunday School Union. Mr. Talib-ud-Din, principal of the Saharanpur Theological College, has been Moderator of the General Assembly of the United Church, and is now serving on the Theological Commission of the National Christian Council. The Rev. Abdul Haqq is known as a richly gifted lecturer and writer for Muslims. Mr. Phansophkar has led the literacy work of the Bombay Christian Council. Mrs. Talib-ud-Din, after study in America, opened the homemaking department in Forman Girls School (Lahore). Mr. Surjit Singh and Mr. Abraham J. Thottungal are now studying in the U.S.A. And these are only a very few of the able leaders developed in the life of our church.

Preparation for *new leaders* goes forward through such methods as: the recent Christian Youth Conference, when sixty-five delegates from eight districts of the Punjab gathered to discuss "Open Doors" and to resolve on procedures for Christian service in their own communities; youth groups similar to the 4H Clubs; short-term schools for village elders, for Christian women, for teen-age girls; rural conventions for deepening spiritual life; in Western India graded Bible courses for women, with hundreds taking examinations; in districts Bible Study Camps, with a week's consecutive day-time classes for Christians of whole circles of villages. Kolhapur school sends a group from its Senior Christian Endeavor to visit hospital patients each Sunday and another to teach neigh-



borhood children. Hoshiarpur school this year trained its pupils to hold daily vacation Bible schools during summer holidays: "Under the shade of a wide-spreading tree we found a row of the happiest, cleanest little faces one could want to see. Curly hair was combed into beautiful oiled ringlets and straight hair was pulled back in neat tight braids. Joyful anticipation sparkled in eight pairs of bright black eyes . . . a slim serious little girl of thirteen stood before her class telling them a Bible story, illustrating it with Felto-graphs . . . handwork . . . rows of proud red stars earned for cleanliness and neatness . . . new outdoor games."

Increasingly the mission, rejoicing in the strength of the church, transfers *authority for administration* to the church. At present all mission activity in the Punjab is under control of Synod's Boards of Evangelism, Education, and Medical Work. Indianization advances by placing qualified nationals in positions as principals of institutions and as district superintendents, by co-ordinating the work of a station through station councils in which nationals and missionaries join, by currently restudying the whole field to determine where missionaries can be replaced by nationals. There is progress, but it needs acceleration. For the church in India is now strong, and must be considered not a child of the American church but a sister church equally responsible for the world mission and equally under the direction of the Spirit of God. Perhaps the church itself has come to that realization more quickly than those who labored for its establishment; and the church-mission relationship is the most pertinent problem of the day.

Believing that there must be one strong unified impact of the gospel upon India, our missions have furthered gratefully opportunities for *co-operation* with the whole Christian movement. We have become part of the United Church, share in interdenominational institutions, take an active part in the Christian councils in our areas and in the National Christian Council, to whose Secretariat we loaned one of our missionaries. In line with this desire for

co-operation the Rev. and Mrs. J. Wilbur Prentice are working in the Inter-Mission Business Office, Mr. Harry W. Brown and now the Rev. H. Gaylord Knox with the Christian Endeavor Society of India, the Rev. R. Caldwell Smith in the Landour Language School, the Rev. R. Buell Love with the stewardship program of the General Assembly, while many of our missionaries edit periodicals which cover India. We practice Christian fellowship.

So prayers have been answered and investments rewarded. Have we then reached the end of our course? By no means! For the church is yet in need of counsel and aid, and asks us to stay; the country faces perhaps the most difficult period of its development; and 380 million wait to be evangelized. Our missions have helped to open the door for Christ in India, but it remains to enter in. Are we really wanted in India? Yes, by many who appreciate Christ's spirit while not yet accepting his way. Yes, by God who commissioned us to preach his Son and a new creation in him, looking far beyond the modern conception of a "new world" to the eternal kingdom of heaven.







